

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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The Christian Secretary

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TERMS.

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For the Christian Secretary.

Letters to those who have recently experienced Religion—No. 13.

DEAR BRETHREN AND SISTERS:—I have of late, as you are aware, digressed from my original plan of asking questions; but I am about to propose one of no ordinary importance, inseparably connected with your own personal enjoyment, and the peace and prosperity of Zion.

Are you living in the faithful discharge of your duties to each other, as members of the same church? I shall take it for granted that with the Bible and a faithful ministry, you know what those duties are; hence my single purpose will be to "stir up your pure minds by way of remembrance."

Are you watching over each other in love? This you have solemnly covenanted to do before God and men. And I suppose it to be one important object for which a church is organized. I do not ask whether you are merely watching each other.

This is sometimes done at the expense of the peace and harmony of the church. Professors of religion may watch each other for the sole purpose of measuring themselves by themselves. They may also watch for inconsistent conduct in each other, to justify their own inconsistencies. Such kind of watching is always fraught with unhappy consequences. Besides the unbelieving world around you, are ever ready and willing to take all such kind of labor off of your hands. But it is your duty to watch over each other with a holy anxiety for your spiritual welfare, and the best interests of the church. You should watch for, and encourage each other's growth in grace, and progress in holiness. You should guard and defend the characters of your brethren and sisters against the wanton attacks of the opposers of religion; and so far as you can, endeavor to shield them from the temptations of a wicked world. You must assist and uphold the feeble, and those who are ready to halt; thus bearing the infirmities of the weak. And you are under obligation to do all you can, by precept and example, to induce your companions to "hold on their way," and "make straight paths for their feet." But while you should do all this, you are not at liberty to suffer sin upon a brother, or cover up any iniquity in yourselves or others. "If thy brother trespass against thee, rebuke him." Perhaps no duty is more unpleasant, or more frequently neglected, than private personal reproof. It is a lamentable fact that Christians are more apt to speak of the faults of their brethren and sisters to others, than to go to the offenders themselves. This is both unkind and unchristian, and is very different from watching over each other in love.

"But," says one, "my brother will be offended if I go and tell him his fault between me and him alone." Surely not, if he possesses the spirit of Christ—he will thank you. "But then the report may not be true." Then certainly by going to him first, a serious mischief may be prevented. And let me observe that it is my candid opinion that more divisions and alienations have crept into churches through the neglect of the duty in question than from any other single cause whatever. But supposing your brother should be offended? What has that to do with your duty? Can it justify your neglect of it? "But I dare not go, because I am afraid I have not the right spirit myself." O then, go to work at home, and you may possibly settle the matter without going. Get right yourself, and peradventure all will be right.

But perhaps you are saying, by this time, that "watching over each other in love" is a very difficult duty. True, it is, but not the less important or advantageous on that account. "But then we must keep right ourselves." Certainly; and then the duty in question will be very easy and pleasant.

But I want to inquire, if in all your dealings and intercourse with your brethren, you do to them as you would desire them to do to you? The "Golden Rule" is acknowledged to be of universal obligation. Of course it must be the duty of Christians to practise it. But I suppose it is a fact that even professors of religion, in their eagerness to accumulate worldly substance, have taken advantage of their brethren, and perhaps have sometimes wronged them. And we know that brother sometimes goes to law with brother. Now Paul regarded this as a fault among his Corinthian brethren. And I conclude it is no more justifiable now, than it was then. And if Christians would always obey the precepts of Jesus Christ in the letter and spirit of them, such things would never take place. But my brethren, I hope better things of you, though I thus write. And if any "old professors" will thus dishonor their profession, let me warn you not to tread in their footsteps.

But I want to ask again, Do you always have some inquiries to make of each other when you meet, concerning your spiritual health? It was the custom of Christians to do so in the days of Malachi, and God approved of it, and made them a very precious promise. And I presume the primitive disciples used to have more conversation about the Saviour—"his mighty works," and "gracious words," than any thing else. And have you not sometimes wondered how people could have the love of Jesus in their hearts, and so seldom speak of Him or His cause with their lips? It certainly is passing strange. I hope your hearts will often burn within you as you converse together about the things of the king-

dom, and encourage each other in your Christian pilgrimage.

I was going to inquire whether you were accustomed frequently to pray for each other? But perhaps it would be superfluous. For we know that Christians cannot live without prayer. They pray in their closets, in their families, and frequently in the social circle. And we know, too, that if they love each other as Christian brethren and sisters ought, they will be very apt to be remembered when they are pleading before the mercy-seat. I would exhort you, then, to "Let brotherly love continue," "endeavoring to keep the unity of the spirit in the bond of peace."—Then you will resemble a threefold cord, not easily broken; and neither the world, the flesh, or the devil, shall have power to prevail against you.

Yours, &c., S. B.

From Zion's Advocate.

The Shekinah.

BY PROF. BUSH, OF THE NEW YORK UNIVERSITY.

LECTURE III.

The term *Shekinah* is not a scriptural one. It never occurs in the original. It originated with the Rabbinical writers, and is found especially in the Chaldee Paraphrases or Targums, made as early as the time of our Saviour. And when there used, it is interchangeable with divine glory in the sacred Scriptures. To show this, several passages were cited and compared with corresponding passages in the Targums. Thus we have sufficient reason to use the term *Shekinah* as we are accustomed to use it.

If it is inquired: what was the precise nature of the appearance, which was denominated the *Shekinah*, the answer is not easy. It was evidently, however, something which could be seen with the eye. It seems also not to have had any particular form. That there was such a visible appearance, is not only affirmed, and in various ways implied in the Bible, but is necessary in order to harmonize the different parts of it. John, the evangelist, says: "No man hath seen God at any time." Yet it is said that Moses saw him, and that Isaiah saw him. Now, to avoid a plain contradiction, we must suppose that Moses and Isaiah saw only the symbol of the divine presence.

The *Shekinah*, as hinted in the former lectures, was very early manifested in connection with the cherubim of the garden of Eden, under the name of the "flaming sword." Stephen, speaking of the appearance of Jehovah to Abraham, Acts vii. 2, calls him the "God of glory;" i. e., the glory of God, or the *Shekinah*. So when God appeared in the burning bush, what Moses saw was the symbol of the divine presence. So also the pillar of cloud, which guided the Israelites, was the same glory of God, or *Shekinah*. Call to mind the fact that 2,000,000 of people, the probable number of the Israelites at this time, moved on in a solid body by day, and encamped together by night, covering a space of twelve miles square at least, and you have a sublime spectacle. But suppose, in addition, that the pillar of cloud which was seen by day, and the pillar of fire which was seen by night, corresponded in magnitude with this multitudinous host, how glorious and grand must the whole scene have been. We cannot mistake in supposing that this cloud was the appointed symbol of Jehovah's presence. Here were the cherubim hosts, the nation of Israel, and the *Shekinah*, dwelling in their midst. See Ex. xiii. 21.

And it is important to remark, that whenever the *Shekinah* is spoken of, the hosts represented by the cherubim, are always present, really or ideally.

But why is this visible manifestation of God of which we speak, sometimes called the "angel of the Lord?" The word angel, means a messenger or a servant. That by which God does any thing is his angel. Whenever he interposes in human affairs, either by mercies or judgments, in the language of the Bible, the angel of the Lord does it. Thus we have a key to the meaning of many passages of Scriptures. The angel of the Lord appeared in the burning bush. The same is true of the word angel, as applied to the pillar of cloud. In Ex. xxiii. 20, God says to the Jews: "Behold I send an angel before thee in the way," &c. On first reading these words, the impression on the mind would be that a real angel is meant. But it was in fact the pillar, the symbol of God's presence, which was to guide them. See Is. lxi. 9: In all their afflictions he was afflicted, and the angel of his presence saved them.

In Mal. iii. 1, Jehovah says: "Behold I will send my messenger, and he shall prepare the way before me, and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in." All admit this to be a prophecy of the coming of the Messiah as a Saviour, heralded by John the Baptist. The messenger of the covenant, or the angel of the covenant, was none other than Jehovah himself, or the divine presence. But in this passage of Malachi, this divine presence or angel of the covenant is the Messiah. Mr. Bush thence deduced a strong argument for the deity of Christ. And it was more weighty, because he came to it not as a theologian and a controversialist, but simply as an interpreter of Scripture.

Again, the pillar of the cloud was an oracle—that is, it uttered responses, or spake forth the will of God. After the erection of the tabernacle, the will of God was learned thro' the high priest. Before that it was learned directly through the symbolic pillar. Thus the Psalmist says: "They called upon the Lord and he answered them. He spake unto them in the cloudy pillar." And after the erection of the tabernacle, it is said: "As Moses entered into the tabernacle, the cloudy pillar descended and stood at the door of the tabernacle, and the Lord talked with Moses." The *Shekinah* was at this period the grand medium of communication between Jehovah and his people, both in the cloud and in the temple. It is not surprising, therefore, that the expression "word of the Lord," should come to be applied to

this visible symbol, and to the Being who is represented by it. Accordingly it is a fact that the Chaldee paraphrasts, constantly apply the term *Memra* which signifies word, to the *Shekinah*, as well as to Jehovah, whom it represents. To this word *Memra*, in Chaldee, the term *Logos*, in Greek, exactly corresponds. Now bear in mind that the evangelist John, who was a Jew, but who wrote his gospel in Greek language, has, in his first chapter, applied this very term *Logos* in Greek, and *word* in English, to the Messiah, and how weighty the argument thence derived in favor of the deity of Christ.

John xvii. we have an account of the transfiguration of Christ. It will hardly be questioned that this was a manifestation of the *Shekinah*. Says the apostle Peter, who was present on this interesting occasion, 2d Peter, i. 16: "For we have not followed cunningly devised fables, but were eye-witnesses of his majesty—when there came such a voice to him from the excellent glory: 'this is my beloved Son, in whom I am well pleased.'" And this voice, which came from heaven, we heard when we were with him in the holy mount." The proposal of Peter to build a tabernacle for Christ, one for Moses, and one for Elias, all of whom appear to have been present, is, at first view, somewhat strange. But it is not so strange when we recur to the design of the Jewish tabernacle, and when also we consider this scene a manifestation of the *Shekinah*.

This event is one of the most interesting and important on record in the Bible. Here the rays of light from the Old and New Testament, seem to unite. It is a clear proof of the sameness of Jesus with the *Shekinah* of the Old Testament. The transfiguration of Christ was an exhibition to those who beheld it of his appearance hereafter, when he shall come in his glory. And in the case of Moses and Elias, those present at the transfiguration, saw a specimen of the glorified bodies of the saved.

In the account of our Lord's ascension, in Acts i. 9, it is said he was taken up, and a cloud received him out of their sight. A cloud in Scripture represents a multitude. "Who are these that fly as clouds and as doves to their windows?" Again: "Wherefore, being compassed about by so great a cloud of witnesses," &c.

And it will be recollected that the *Shekinah* is always accompanied by spiritual hosts. When therefore Christ, at his ascension was received by a cloud, he was received by a host of spiritual beings. This idea is confirmed by the declaration in the 10th and 11th verses of this chapter, that while the disciples gazed after him as he went up, they were informed that he should come again in like manner as he ascended. But it is several times said in the New Testament that he shall come a second time accompanied by a multitude of angels. And there is no way of reconciling these apparently contradictory passages but by the supposition that the cloud signifies a spiritual host. These terms, when used in relation to this subject, are used interchangeably, and, in every instance, when one is used the other is not. Wherever the Saviour is, and these clouds of spiritual beings, consisting of angels and the redeemed, are, there is heaven.

For the Christian Secretary.

MR. EDITOR:—An interesting letter from an esteemed ministering brother having been recently received, I am induced to make a few extracts for your readers, believing they will not be unacceptable.

After stating that the Lord is still blessing his hearers with the gracious influences of his Holy Spirit,—that he had already baptized more than sixty, and that he should baptize others the next day,—that the interest is increasing, and prospect of a long continuance of the work encouraging, he adds the following:—

"It is truly a wonderful time in the country generally—exceeding by far in depth and general interest among the churches, any period within my recollection. It seems as though 'the latter day glory' was indeed about to appear.
Br. —, was on his way to —, to see his friends and deliver to them his last warning, thoroughly confirmed in the belief that this year will wind up the affairs of this world. But I can see no reason as yet to alter my own views of this subject. Can you?"

It seems as if we must have something to agitate the public mind and the churches. If anti-masonry wears out, we must try abolitionism; and when that loses the charm of novelty, and begins to wane, then we must try to burn up the world. I do not mean to charge the persons chiefly concerned in these wild movements, with dishonesty of purpose. But I cannot help regarding them as incompetent from their very temperament, as well as other obvious reasons, to guide important moral movements. There is certainly wanting in most of them that amount of ballast which is requisite to keep the vessel right side up. My doctrine is, "the time of the end is uncertain." It may come this year for aught I know. But if it does I cannot think that it will be because Mr. Miller's calculations are correct on the subject. It will only show that he happened to guess right for once. But if I live I expect to see this mundane globe continue to perform its daily rotations and keep up "its ceaseless whirl" next year as usual. If in this, however, I am disappointed, I trust I am ready and willing to meet the change; and in the near views of the consummation of all things, I feel as though I could most devoutly pray: "Come, Lord Jesus, come quickly!" It seems to me that I should very much prefer, so

"If the writer here refers to that peculiar kind, known as Garrison abolitionism, then perhaps he may with propriety say that it 'begins to wane.' But if he alludes to the anti-slavery sentiment of the North, generally, we must correct his mistake. There never was a time since the adoption of our Constitution, when the public mind was so generally turned against slavery, as the present. Our own observations will warrant the remark that men of all parties and denominations are decidedly opposed to the system, and it is probably owing to the fact that slavery is condemned by common consent, that so little excitement prevails upon the subject at this time; for where there is but one opinion, there can be but one voice."

far as my personal feelings and interests are concerned, that the end should come, than to be separated from my family and the church by death. So that I think it is not because I dread the coming of our Lord, that I am unable to see the evidence of his near approach. But I must close. Yours in the best of bonds, —.

Now, Mr. editor, the above thoughts are so perfectly in accordance with my own feelings, that I need not occupy your paper to add thereto, but one or two suggestions. "Christ shall see of the travail of his soul and be satisfied."—Would any farmer be satisfied with any crop that produced 99 tares to one of wheat? Will Christ be satisfied with such a sacrifice of his blood? True he told the disciples that few (then) found the way, (i. e.) "few there be that find it;" but he is to have the heathen and the uttermost parts of the earth for his possession. And in the millennial day probably more will be saved than have yet been upon earth. The year A. D. 1000 had probably from 10 to 1000 advocates where Miller has one, that the world would then be destroyed. (See "Sismond's Fall of the Roman Empire," p. 468, Philadelphia Edition.) The language of Paul in Romans ix. 27, doubtless alludes to a temporal salvation, as may be seen by reference to Rom. xi. 26, and Isa. x. 20, which show clearly that the Jews are to be brought in again, and receive the blessings of Christ's death. Although myriads of souls will unquestionably perish eternally through unbelief; yet to my own mind Christ will not be satisfied until myriads more shall be born, and converted to God than have ever yet appeared, or than will be lost. This is however, but an opinion, though derived from reflection upon the prophecies of the last days, and the promise of God the Father to his precious Son Jesus Christ. "He shall see of the travail of his soul and be satisfied." But it is our duty to watch and pray, and to be found ready to meet him at all times. "For as a snare shall it come upon all them that dwell upon the face of the whole earth."
Yours, PHILOS.

March 20, 1843.

Sketches of Italy—Tolentino.

Yes! we travel through the holy land of Italy. Umbria is a second Palestine. At Spoleto, Foligno and Assisi, St. Francis was in the ascendant; we are now in the diocese of St. Nicholas, so postillions swear, and beggars ask alms in his name; even the petitioners within the prison bars make St. Nicola rhyme with *carita*. Hardly had we alighted at our inn before we were urged to buy small gingerbread-nuts, bearing on one side the head, and on the other the name of the saint, while a troop of ragged boys flocked round us, and offered to conduct us to his tomb. The church which contains it is a handsome building, of comparatively modern date, adorned with a fine gateway, surmounted by a spirited bronze figure of our own St. George, and possessing a gilded ceiling to its nave, done at the sole expense of the Visconti family at Milan. At the end of the nave in the ancient Basilica, the burial place of the saint, wrought into the modern church, is to be seen, though the exact spot where the body lies is unknown. The *valva paries*, as elsewhere, is perfectly tessellated with black, red and green daubs, representing almost every kind of suffering. Here are suspended, together with the blunderbuss, the dagger, the rusty hatchet of the man of violence, and the crutches of the cripple, in gratitude for deliverance effected, or better thoughts inspired. Under a very dimly lit portrait of the saint, whose features could hardly be discovered, even after the iron wire work had been opened, we stopped to read a Latin inscription, asserting that on the death of Pope Eugene the Fourth, sweat had issued copiously from the portrait! Our guide also assured us that forty years after the death of the saint, and immediately after his canonization, a certain German layman, one Giuseppe, wishing to enrich his country with some portion of the relics, proceeded to cut off his right arm, which he had no sooner accomplished than the stump began to bleed; the bleeding member was recovered from the sacrilegious robber, carefully wrapped in linen, and laid in a deep silver vessel. Thus preserved, it has since taken to bleed again on twenty-five different occasions, and always on suitable ones, namely, whenever some apparent danger has threatened the holy see. The last of these hemorrhages was so copious as to overflow the sides of the vessel, and imbue not only the linen wrapper, but the cloth that surrounded the vessel. Did you really see this? We inquired; "Sicuro," was the unabashed reply. The saint's arm might then, we insinuated, be considered as a weather-gage or barometer, denoting any pressure from without against the church! The body is only understood to be within this chapel; for the bishop of that day, fearing another attempt might be made to carry it off, suppressed the knowledge of the precise spot where it was re-interred, but kept the miraculous arm above ground, properly guarded, as a specimen and an evidence. All this is recorded on the outer door of the cell, which the saint had occupied for thirty years of his life, and again, on the walls, on large slabs of Carara marble. Carara marble has certainly to answer, in various parts of Northern Italy, for very mendacious inscriptions. Frescoes, too, are here, representing St. Nicholas and temptations from the enemy of mankind, and receiving visible consolation from the Madonna, to whose picture he has addressed himself. Two birds, to which a curious story is attached, are painted on a window—St. Nicholas was ill, the convent became alarmed, and sent for medical assistance, which prescribed the agreeable but unlawful therapeutic of wine and roast partridges. The partridge, the superior insists. The partridge, saint objects, roasted and served; but no sooner had the feast received the benediction of the wings, than the pinions began to pululate, the wings grew, and the partridges flew out the window. As we left the church, the sacristan offered to sell us a piece of rag or lint, like an old dressing from a cut finger, (which it probably was), steep-

ed, he told us, in the blood of the saint's arm on the occasion of the last miraculous effusion.—*Blackwood's Magazine.*

Southern Sentiments on Slavery.

The Knoxville Register, published at Knoxville, Tennessee, contains the following article on the custom of selling slaves at auction. We transfer it to our columns for the purpose of showing that in some of the slave states themselves, there is less diffidence on the part of the people, and the press, in speaking upon the slave system, than there is, in some instances, at the North, where the system is universally condemned.

While standing before the Court-House door on Monday last, my attention was attracted to a scene, the like of which I have frequently witnessed before, but have never regarded without strong feelings of pain and disgust. It was the sale, by auction, to the highest bidder and according to law, of the slaves of a worthy citizen, who suddenly died some months since, and would probably have shrunk with abhorrence from such a disposition of them during his life.

I am a slaveholder myself, but I should be sorry indeed if my feelings of humanity were so blunted, that I could look upon the human beings whose liberty is subjected to my control, in the same light in which I hold my horses and cows. They are members of my family, however humble may be the place they hold in it. They have human affections, as warm as my own, and sooner than rudely break the ties which bind them to my household—sooner than auction them off and subject them to the chances of falling into the hands of a cruel task-master, of a speculator in human flesh, I would set them as free as the winds of heaven. And yet, by the laws of the land, the slaves of hundreds of men who feel precisely as I do, are subjected to these very chances. Something in regard to this matter is certainly due to humanity. Our Legislature should put a stop to such scenes as that to which I have alluded. Am I treading on delicate ground? No! The sensitiveness which exists among us, with reference to slavery, is morbid, over wrought, unnatural and ridiculous. Why, if one happens to drop a simple suggestion in company, relative to amending the condition of the slave, men open their eyes and look as frightened as though they had seen a ghost; and the next thing is, that some fellow who hardly knows he has a soul, has been cogitating in his own mind whether a certain citizen should not be tarred and feathered. Politicians are very much to blame for this state of things. They have been riding the hobby of anti-abolitionism so much, that some of our best men have grown afraid to utter their honest sentiments.

I have no doubt if I had on yesterday gone to every intelligent man in the crowd assembled before the court house to witness the sale, and asked each one his private opinion of its propriety and humanity, that nine out of every ten, if not ninety-nine out of every hundred, would have replied it was wrong. Let public sentiment then speak out. And why should it not? Are we forever to be scared by a bug-a-boo, fit only to frighten children?—What slaveholder is there in Knoxville who would feel himself wronged by a law forbidding the auction of slaves, like cattle in the streets, to the highest bidder? Few indeed—should hope not one. And how many in the State? Not many in proportion to the whole. Tennesseans bear a high character abroad. Let it be maintained. Let us not refuse to be generous lest demagogues raise a hue and cry at our heels. We can afford to ameliorate the condition of the slave, without injustice to any one.

A CITIZEN.

THE WORLD, THE FLESH, AND THE DEVIL.
In one of the beautiful allegories of Quevedo, Death is introduced, pointing out to the poet three grim looking spectres, armed, and of human shape, and so exactly like each other that it is impossible to distinguish which is which. "Knowest thou these beings?" says Death. "No," replies the poet. "They are the capital enemies of thy soul, the world, the flesh and the devil: and so much do they resemble each other, that he who has one, in effect has all. The avaricious man clasps the world to his heart, and behold! Satan is in his arms!"

Zodiacal Light.

Zodiacal light appears in the morning before sunrise, and in the evening after twilight. It is a pyramid, with the sun for its basis. The sides are not straight, but curved, as those of a lens when viewed edgewise. It is generally seen about the period of the equinoxes, when there is the shortest twilight. This light resembles the milky-way, a faint twilight, or the tail of a comet. The intensity of the light, or its shape and tints, may be varied according to the condition of the atmosphere, which is now remarkable for its clearness.

The zodiacal light was first described about two centuries ago, and the various theories respecting it may be seen by referring to works on astronomy.

The subjoined description of this light, which we copy from the Encyclopedia Americana, will, we dare say, be acceptable to our readers, and especially to those who have alarmed themselves with the apprehension that this atmospheric phenomenon was a Comet, such as—

On gazing nations, from his fiery train,
Of length enormous.
"Zodiacal Light: a triangular beam of light, rounded a little at the vertex, which is seen at certain seasons of the year, before the rising and after the setting of the sun. It resembles the faint light of the milky way, and has its base always turned towards the sun, and its axis inclined to the horizon. The length to this pyramidal light, reckoning from the sun at its base, is sometimes 45 degrees, and at others 150 degrees; and the vertical angle is sometimes 26 degrees, and sometimes 10 degrees. It is generally supposed

to arise from an atmosphere surrounding the sun, and appears to have been first observed by Descartes and Childrey, in 1659; but it did not attract general attention till it was noticed by Dominique Cassini, (q. v.) who gave it its present name. If we suppose the sun to have an atmosphere, as there is every reason to believe from the luminous aurora which appears to surround his disc in total eclipses, it must be very much flattened at its poles, and swelled out at the equator, centrifugal force of his equatorial parts. When the sun, then, is below the horizon, a portion of this luminous atmosphere will appear like a pyramid of light above the horizon. The obliquity of the Zodiacal Light will evidently vary with the obliquity of the sun's equator to the horizon; and in the months of February and March, about the time of the vernal equinox, it will form a very great angle with the horizon, and ought therefore to be seen most distinctly at that season of the year. But when the sun is in the summer solstice, he is in the part of the ecliptic which is parallel to the equator, and, therefore, his equator, and consequently the zodiacal light is more oblique to the horizon. Laplace, however, has made some objections to this theory in his *Mécanique Céleste*; and Regnier is of opinion that it is owing merely to the refraction of the solar light by the earth's atmosphere."—*National Intelligencer*.

For the Christian Secretary.

Home Mission.

AM. BAP. HOME MISSION ROOMS,
NEW YORK, March 23, 1843.

Illinois.

From Rev. Thomas Powell, of Vermilionville.

"I have just returned from Belvidere, Boone co., where I labored 30 days. The church had been for two years in a distracted and broken condition, but peace and union are restored, and during my visit, 44 persons were added to their number 24 of whom were by baptism. This intelligence will cheer your heart and encourage the friends of Home Missions, who we know regard with anxiety the western valley.

But I must turn from this pleasant theme to say that on my way home, I learned that Elder Chas. Harding had fallen by the hand of death. He accompanied me 15 miles on my way to Belvidere, and appeared in ordinary health. You can judge of my feelings when I heard he was no more."

Brother P. represents his departed coadjutor as having been a man of faith and prayer, whose fervent spirit pervaded all his efforts. He was very industrious and successful as a minister of the gospel; was a friend of all evangelical operations, and had endeared himself to numerous churches in Illinois and Indiana. Our brother concludes by saying, "A man is needed, immediately, at Ottawa and Indian Creek, (station made vacant by the decease of brother H.), and another to supply the vacant and important post at Rockford."

Ohio.

From Rev. J. O. Birdsall, Perrysburg.

"I think the prospects of the cause of Christ in our valley are brightening. We very much need an additional laborer at Defiance, 50 miles above this place. It is a beautiful town in a romantic situation, at the junction of the Maumee and Au Glaize rivers, and at the business intersection of the Miami Extension and Wabash and Erie canals. The Miami Extension canal is designed to connect the Ohio river at Cincinnati with the Maumee at Defiance. While the Wabash and Erie canal is to connect Lake Erie with the navigable waters which pour into the Gulf of Mexico. The importance of the location will be seen at a glance. A church has been gathered there by a missionary of our association, (the Maumee River.) Who will you send? Or who will engage with you to occupy so important and desirable a field? O Lord, send out more laborers into this plenteous harvest."

NORTH CAROLINA.

Rev. Lewis Du Pre has been laboring as a missionary of the Society, in Raleigh, about 7 months. His last report communicates the encouraging intelligence of a revival in the church under his care. A considerable number of persons indulged a hope in Christ, and about 30 had been baptized.

IOWA TERRITORY.

From Rev. M. J. Post, Van Buren county.

"The cause of Christ is advancing in this country. When I came here two years ago, there was but one church of eleven members in the county. Now we have five churches and 148 members.—To God be all the glory."

Brother P. also mentions a revival being in progress a few miles from his residence, where several had been baptized. A short time since, he spent a few weeks in the northern part of Missouri, where he witnessed a wonderful revival of religion. About 100 persons had then been baptized. He speaks of the destitution of ministers in that region as being very great, and the inquiry for them by the churches incessant. The constant cry there is, "Come over and help us."

BENJ. M. HILL, Cor. Sec.

REVIVALS.

Clyde, Wayne County.—A letter from a friend gives an interesting revival at Clyde. Between 80 and 100 have recently been baptized.—*Bap. Adv.*

Portland, Me.—There has been some increase of religious interest, in this city, within a few weeks. Besides a number of conversions, already mentioned, in the colored congregation, there have been some recent instances, in the Methodist, Free Will Baptist, and the two Baptist societies. We had the pleasure of baptizing six young converts, last Sabbath, at Free street, and we understand there are some candidates for baptism at Federal street.

Middlebury, Vt.—We are still able to say that the revival in this place continues, indeed in our own church we think the prospects are becoming more encouraging. We have visited our usual place of baptism four Sabbaths out of the last five. Seventeen have already been baptized and others are expected to go forward, perhaps the next Sabbath.

Brothers pray for us that we may be faithful to the truth as it is in Christ, and that God may still smile upon us.

Reports from all sections of our country seem

to be increasing in interest. In every evangelical denomination the work of God appears to be progressing. We learn, by flying reports, that in Castleton, Rutland and Middletown, the revival continues. Bro. Driver, of Poultney, has baptized over 60 in his place, and 40 more are ready to go forward.—*Vt. Cbs.*

MARLTON, N. J.—Seventeen have been baptized by Bro. I. Hayhurst, a large proportion were males.

Burlington, N. J.—Rev. E. W. Dickinson has baptized fifteen into the fellowship of the church, who were admitted to the communion on the first Sabbath.

Moun. Holly, N. J.—Twenty have been recently baptized. The church have taken measures for the erection of a new house of worship. They are without a pastor.

Camden, N. J.—This church is at present without a pastor. Bro. J. P. Hall has been assisting in a protracted meeting. Thirty were baptized, and an equal number are now candidates.

Woodstown, N. J.—Bro. D. Mead has baptized nine since the last report.

Towanda, Pa.—Bro. G. M. Spratt has recently baptized sixteen in Bradford county.

Albion, N. Y.—There has been an unusual religious revival at Albion for a few weeks past.—Meetings have been held by the several societies, since the first of January, and some 350 persons have united with the several churches, viz., Methodist, 160, Baptists, 90, Presbyterians, 90 or 100.

Fredonia, N. Y.—Rev. J. T. Bishop has baptized thirty-nine converts.

Yarmouth, Nova Scotia.—An extraordinary revival of religion is in progress. A letter published in the Christian Watchman says:

"From East to West, from North to South, throughout the whole township, consisting of seven or eight thousand inhabitants, multitudes of people, men, women and children, of all ages, classes, sexes and denominations, from the child to the aged, hardened sinner, have bowed to the mild sceptre of Immanuel. I do not think there is an individual in the whole town, but has experienced God's gracious influence."

Hopkinton, N. H.—Rev. Samuel Cooke has baptized fifty in a recent revival.

Danvers, Mass.—The second church in Danvers, recently constituted, is enjoying at this time a powerful revival of religion.

Swift Creek, S. C.—A revival has been enjoyed and forty-one baptized.

Belfast, Me.—A powerful revival is enjoyed—twenty-two have been added to the Baptist church among whom were nine masters of vessels.

Harrington, Me.—Between forty-five and fifty are indulging hope, a large proportion of whom are heads of families.

Thomaston, Me.—The secular paper published in this town, says:

"Religion is the general topic of conversation. The churches are filled to overflowing, and every one seems to be enquiring, 'what shall I do to be saved?'"

Free Will Baptist Churches.—The Morning Star, the organ of the Free Will Baptists, published in Maine, reports a number of revivals in their churches. In Georgetown, Cornish, Danville, Brunswick, East Redfield, Belgrade and other places in Maine, revivals, some of them extensive, are enjoyed.

Methodist Churches.—From the Christian Repository, we learn that about thirteen hundred probationers have been added to the Methodist churches of this city (Philadelphia) since the first of January.

Notices of extensive revivals in all sections of this country, are numerous in their papers.

Vermilion, Ohio.—Thirty have been baptized and added to the Free Will Baptist Church.

Big Prairie, Ohio.—To a heretofore small and discouraged church in this place, 18 were added by baptism in January last.

Mohicanville, Ohio.—A meeting of two weeks continuance was held in a large carding mill.—Twenty-four were baptized, and the church constituted during the winter numbers fifty-two members.

Louisville, Ky.—The whole number added to the first church, Louisville, during the past six months is two hundred and thirteen.

The second church, of which Bro. T. S. Malcolm is pastor, is in flourishing circumstances.

Owensboro' Revolutionized.

MR. EDITOR.—At the February meeting, a letter from Elder Burrows was read to the church, which had very good effect upon the minds of the brethren. They went to work without delay. The forenoons and afternoons were spent in social conversations and prayer meetings. Ministers were seen going about from house to house, singing and praying at the family altars, and exhorting my neighbors and my neighbor's children to attend meeting. Thus proceeding for a fortnight, we had a general turn-out, notwithstanding the inclemency of the weather, among every denomination in town. Presbyterians and Methodists came up to the help of the Lord against the mighty, with kind feelings and christian love.—The sermons were quick and powerful; they waked up christians and made sinners to tremble. Some fell in the aisle apparently as dead men—others felt pointed out and left the house. Many turned to the mourner's seat and found the Saviour there, who said to the woman "go in peace, thy sins are forgiven thee." About 25 have testified to the world that they have found the "pearl of great price;" which to them, if their title is genuine, will be a fortune above all others. Ten joined the church, and I feel confident eight or ten more will be ready by the day of baptizing. Elders Howard and Head had the control of the meeting; and at the close, it was moved to the Presbyterian church, and is going on there very successfully. Twenty-five or thirty professed religion, and mourners are increasing daily. What the result will be, when finally closed, I cannot say. When I walk into the business houses and see the power of the gospel, the word of God, the Bible on the mantles or in the hands of the occupants, I am ready to say "praise ye the Lord all ye ends of the earth." Yours truly, B.

Banner and Pioneer.]

Death of Rev. William Collier.

It has been made our painful duty to announce the demise of this esteemed minister of the gospel. He died at his residence in Belknap street, on Sabbath morning last, after a protracted illness. His age was 71. His funeral took place on Thursday afternoon at 3 o'clock. The remains were conveyed to Baldwin Place, where public services were held and a discourse delivered by the Rev. Mr. Neale. Father Collier was a member of the Baldwin Place church, while most of his family are members of the First church of which the Rev. Mr. Neale is pastor. The pastor of Baldwin Place, the Rev. Mr. Stow, being at this time laid aside from public duty by indisposition, an invitation was extended to Dr. Sharp to preach the sermon, but as he is not at this time enjoying his usual health, he declined the service in favor of Mr. Neale.

Mr. Collier was graduated at Brown University in 1797. His first settlement in the ministry was in the city of New York, as pastor of the First Baptist church, over which the Rev. Spencer H. Cone is now settled.* He was subsequently called to the pastorate of the First Baptist church in Charlestown, which he occupied for many years. For the last twenty years or more, he has resided in this city, and for the most part he has exercised his ministry as a city missionary.

Few men have lived a more useful life than Mr. Collier, and to few men, if any, is our city more indebted than to him, for the preservation of good morals and the propagation of a pure Christianity. He was a good man; and of him it may be said, with as much truth as of any uninspired man, he was full of faith and of the Holy Ghost.—*Ch. Watchman*.

*Mr. Collier was first settled as pastor of the First Baptist church in Newport, and from thence was called to New York.

Sandwich Islands.

The emissaries of Rome seem to have had their fears particularly excited by the success of Christian missions in these islands, and of course have exerted their best energies for their overthrow. But hitherto the Lord hath helped his people, and disappointed the expectation of their enemies. The missions of the American Board in these islands continue to share abundantly in the smiles of heaven, as will be seen from the following extract of a letter from Rev. J. D. Paris, missionary at Hawaii, dated Aug. 1, 1842, and recently published in the New York Observer.—*Watchman*.

"During the last three months a great change has taken place among this people. The papists have entered the field with all the forces they could number, and their professed determination was to convert or exterminate every Protestant on this end of Hawaii. For a time with their parade and noise, ransacking every part of the field, and establishing their teachers and sub-preachers in every village, vast numbers were drawn after them; and we feared that multitudes might be given up to believe a lie and be lost. But God who is rich in mercy, and oft times destroys the counsels of the wicked, was lifting up a standard against the Beast and his image: the still small voice of his spirit was at work among the people, leading them to inquire with earnestness after the way of life. This spirit of inquiry has gradually increased and spread abroad until there is now a general awakening throughout the whole field.

"Vast numbers come to us every week, and some every day, with the anxious and solemn inquiry, 'What must we do to be saved?' Some days I am compelled to spend five or six hours at one sitting, with the inquirers, endeavoring to lead them to the Lamb of God, who taketh away the sins of the world."

"At other times I am three or four days in the week, from morning until evening, examining those who wish to be admitted to the church. This is a solemn and trying business, especially to one who has not a perfect command of the language; but there is no way to avoid it consistently with duty. Many of the candidates appear very well, and give as good evidence of a change of heart as we could wish. Some cases of conviction and conversion are very striking; but there are others less decided.

"It is exceedingly interesting and affecting to see these poor creatures come some thirty, forty, and even fifty miles; the aged and the young; the blind, the sick, and the lame, all enquiring after the way of salvation. The great desire seems to be to know, love, and serve Christ. When I ask them to give me an account of their views and feelings, or ask them what they desire; the answer in most cases is—(makemake au Jesu-Christo).—I desire Jesus Christ, or I desire to come to Jesus Christ.

"At our last communion we admitted to the church about two hundred persons on examination, and we have now propounded upwards of two hundred and fifty to be received at some future time. The work of grace still continues, and is silent and progressive. It is evidently the Spirit of Almighty God moving upon the hearts of this heathen people, and subduing them to himself. 'Tis the work of God, and not ours; to his great name be all the glory! In the mean time the novelty of popery has worn off, and its attractions are lost, so that they are at a stand, or rather many of their converts are among the anxious."

The State of Religion.

The religious awakening of which we have frequently spoken, and many accounts of which we have published, seem to continue; they are becoming wide-spread.

"We do not recollect to have known at any time," says the Christian Messenger, published at Halifax, N. S., "a greater degree of prosperity than has prevailed in this Province, during the past few months, and it affords a deep and solemn occasion of gratitude to God that there are the most favorable appearances of its continuance. The success that has attended the faithful ministrations of the word of life in places which have been for so long a time almost wholly unproductive in spiritual fruits, is most encouraging, and will be rightly esteemed as the highest reward that can be enjoyed, in this scene of sin and imperfection, by the devoted minister of the gospel, for all the labors and privations to which he is subjected. It is not, in one or two localities alone, that deep religious feeling has been awakened and prevailed.

"If ever then there were a period when the Baptist churches of this country enjoyed the sanction of the great High Priest of their profession, and had the highest encouragement to be instant in prayer and labor for the increase of his kingdom, it is the present. May they be more and more sensible of the blessings they enjoy, more alive to the solemn duties confided to them, and more anxious and zealous in pressing forward toward the mark for the prize of their high calling in Christ Jesus."—*Id.*

Baptism and the Lord's Supper.

A writer in the Churchman maintains, that baptism administered by any other than one episcopally ordained, is invalid; and that none should be admitted to the communion but such as have been regularly inducted into the church. Upon the latter point he speaks as follows:—"There is a kindred subject, on which also I would wish to say a word—the admission of schismatics to the communion. The church, we are told, gives them an invitation to participate in this her most sacred rite. May I ask, where? In the rubric at the end of the confirmation services, I read, 'and there shall be none admitted to the holy communion until such time as he has been confirmed, or be ready and desirous to be confirmed.' Now the church certainly does not contradict herself, and any invitation she gives must be considered as addressed to her own children and not to aliens."—*Watchman*.

Christian Secretary.

HARTFORD, MARCH 31, 1843.

Annual Meeting of the Board.

The twenty-ninth annual meeting of the Board of Managers of the General Convention of the Baptist denomination in the United States, will be held in the meeting-house of the Pearl-street Baptist church, Albany, N. Y. on Wednesday, April 26th, at 10 o'clock, A. M. The Rev. PHARCELUS CHURCH, of Rochester, N. Y., is expected to preach the annual discourse before the Board; in case of his failure, the Rev. GEORGE B. IDE, of Philadelphia.

BARON STOW, Rec. Sec'y.

Boston, March 15, 1843.

It don't become Baptists

To join in any hue-and-cry against other denominations, as such;—and the power of Popery in the United States must yield to something besides the imposing batteries of Protestant associations. The veriest whelp deserves a better chance for his life, than to be cried up 'mad dog' through the streets. I have no sympathy with Papacy, but the ground I take is, that the course pursued by the newspapers and associations of our day, to put it down, only builds it up. The great swelling paragraphs, paraded out with capitals, italics, and notes of admiration, and exaggerated with the proverbial skill of newspaper editors, honest, but confessedly suffering the most intense anguish because the cozy, dozy old public won't be alarmed, have the effect of creating an almost impassable chasm between Catholics and Protestants. And what then? Why, let a single Catholic family, amiable, kind, and intelligent, (and there are not a few such among them,) come into a neighborhood, and the good people, especially the young and impulsive, finding that they are bona-fide mass-goers, and that too, without either hoof or horns,—first wonder, then begin to suspect that they have been the subjects of egregious prejudice—then (as they did before, only conversely) doubt the Catholics with their creed, and doubt if Romanism is so very bad, after all, and finally settle down in a comfortable state of gullibility for the first Jesuitical steel-trap that happens to come along. That's the way it works, brother Burr, I've seen it; and the old Mistress has at this time some American young men under her mantle at Rome, educating for the priesthood, who were converted by no other process. This accounts for the rapid strides of Catholicism in every place, where it once gets a foothold, while the only ostensible (by no means the only real, or the most efficient) opposition is to be found in the enlightened operations of the luminous 'many'—burning down convents, and scaring poor silly nuns in night-gowns, or the more imposing, but less effective apparatus of a dozen or two D. D.'s in a Protestant Association, destined to evaporate in thick pamphlets and thin air. I really believe that Maria Monk's forgeries, and kindred fooleries, have done more to favor the Papacy, than half the priests and nunnies in the country; and the Roman Catholics rejoice at every new effort of the kind, to destroy them.—"What, sir! would you have Protestants settle down supinely and let the Pope carry on his energetic measures to subjugate the country, unresisted?" No, sir, I would not; but I would have you stop your twaddle about chests of fire-arms, secretly imported into the country—about the President of the United States being nominated in the Vatican, and all that—and gird yourself to withstand error by God's own appointed means. The Word, sir, the Word, God's written and preached Word! What can the Pope do against revivals of religion? tell me that. What can the Pope do against the Spirit of the living God?

Do you want to oppose Catholicism, or any other error? You need not join the new Anti-Pope Association—you need not don upon the Journal of Commerce, nor swallow the mammoth New York Observer whole; but set about living a new life and laboring for your Master, in your own neighborhood. Win souls to Christ. Ever be ready to second your minister, or any other good and judicious man, in praying for a revival of religion; and hark ye, if over and above all this, you have any time or money to spare, give it to the Bible Society. They want it all, and more too. This is your rod that shall swallow Rome's serpents, mark me—the Word of God. She has set herself madly against it—and down she must come. But by this system of warfare whose stronghold is the prejudices of the community—it is, that we, ourselves have always suffered as a denomination. It will do for Rome—it will do for her children,—but it does not become Baptists. Believe

THE DEACON.

M. G. CLARKE.

NOTICE.—The Board of the New London Co. and Vicinity Missionary Society will meet with the subscriber in Norwich, April 4.

N. B. It will be recollected that our Constitution provides that all the pastors in the limits of the Society are members of the Board. It is hoped that a full meeting may be enjoyed. Let us feel that we are the Lord's—time and all things else—and may it be said of us (especially in this country) as it was of the woman in the gospel who brought the box of ointment to Jesus—they have done what they could. The Lord has greatly blessed us; scarcely a church but has within a few months been revived, and many souls converted to God, and added to his dear people. And how can we do less than to be prepared at our first annual meeting in May next, to present the Lord with a thank offering, by sending our contributions to the perishing heathen and lifting our hearts in prayer that He would sustain and bless the missionaries in their work? Let us reflect one moment, what can we not do for the Lord? There cannot be less than 7000 Baptist communicants within the limits of our Society. Now suppose that each one should send in 25 cents for the purpose of sending the gospel, which is so precious to our hearts, to the poor heathen, and we shall have nearly \$2000. Can this not be done if we only have a little system about the work, and persevere? Shall we not do it? We shall soon meet the heathen and the dear Saviour, who poured out all his treasures, and even his blood, to save the lost. Is it not enough that the disciple be as his Lord?

Millerism, Insanity, &c.

For several months past, notices have frequently appeared in the newspapers, detailing the most frightful cases of insanity, said to have occurred in consequence of Millerism. How many of these stories are true, we are unable to say; but are inclined to think that in many cases they are mere fabrications got up for the express purpose of casting a stigma upon the Second Advent believers. We object entirely to this mode of checking what we conceive to be an error. The only proper way to meet it is, by fair argument; if the doctrine cannot be overthrown in this way, then let it stand. The advocates of the Second Advent are, most of them, honest believers in the doctrine, and they are entitled to the privilege both of holding and disseminating it; while, on the other hand, we think it would be well on the part of the secular, and more especially the religious press, to refrain from any thing that looks like ridicule, for the purpose of checking its progress. From a pretty careful observation, we think that nothing but time will ever convince any of these men of their error, and we feel willing to wait for this sure remedy. The N. York Tribune publishes the following candid paragraph contradicting certain stories which had previously appeared in that paper. We wish all editors were as candid as he of the Tribune. The great cry about ascension robes, is probably just as true as the story about Mr. Shortridge.

"We lately published a statement that a Mr. Shortridge, of New Hampshire, had run mad with Millerism, and attempted to ascend to Heaven from an apple-tree, but found the attraction of gravitation too strong for his celestial aspirations, and came to the ground with such momentum as to cause his death. We have just seen two letters of late date from different sources in Portsmouth, N. H., stating that letters had been received from this same Mr. Shortridge, making no mention of his ground and lofty tumbling or death-circumstances so remarkable that they could hardly have escaped his notice had they actually occurred. We have heard from another source that this same Mr. S. was crazy ten years ago. So in the case of the woman who poisoned her children and attempted to commit suicide some weeks since—her insanity was attributed to Millerism, but entirely without reason. Doubtless the like has been the case in many other instances. Those who know any thing of insanity are aware that it very commonly takes its hue from the most exciting topic of the hour, so that hundreds of persons have been reported as victims of 'religious mania,' when in fact their insanity was caused by functional disorders, often having its seat in the digestive organs and only by sympathy affecting the brain. Of those who are currently reported as rendered insane by 'Revivals' or 'Millerism,' a great portion would be found, on due inquiry, to have been constitutionally disposed to insanity, and often to have inherited that malady. In other cases, physical derangement consequent on personal excesses, such as intemperance, gluttony, and other forms of sensuality, was the true cause.—We can not exclude from our columns accounts of remarkable cases, but our readers will know how to make due allowance for the cause to which they are often mistakenly attributed."

PRISON DISCIPLINE.—It appears from facts collected by the Prison Discipline Society, that solitary confinement day and night, is more destructive to life than the plan adopted by several states, known as the "Auburn plan." The states of N. Hampshire, Massachusetts, New York, and Connecticut, have adopted this plan, and the result shows that the number of deaths per annum in each of these prisons has been less than 1 in 50. In Pennsylvania the solitary confinement system is practised, and the number of deaths has been more than 1 in 25 per annum. The "Auburn plan" provides workshops where the prisoners are allowed to work in company during the day. In Rhode Island and New Jersey the solitary system

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is practised, and the reports of the Prison Inspectors show that it is destructive of health, and in some instances has produced insanity.

Catholic Modesty.

It will be recollected that the Catholics in Massachusetts have made several unsuccessful attempts to recover from the State, an equivalent for the Convent which was burned several years since. During the present session of the Legislature they petitioned again for the same object, stimulated, no doubt, by the hope, that a majority of an opposite party to that formerly in power in that State, would regard their petition favorably. But they were mistaken, the petition was rejected, and the Catholics were left to make their own comments upon the doings of the Legislature.

The Pilot, a Catholic paper, after stigmatizing the House of Representatives as a "cowardly rabble" &c., says:—

"Who are the worst in this race of infamy, the mob who, seething with the foul prejudices of a New England education, and a ruthless hate of the Catholics, applied the axe to the edifice,—or the ruler mob of the House of Representatives, who coolly and deliberately, in view of the blackened ruins of the Convent, vindicated the conduct of the bolder ruffians, who consummated the work they afterwards approve?"

"While the DEMOCRATIC PARTY afforded a rail of some note in their ranks, that old compound of physical and mental feebleness, strength of bigotry and profligate disregard of truth, WHITMARRSH OF SEBOKK, the whimpering, whining, half-idiot, HILL OF MALDEN,—the cowardly, and muzzling NASH OF HADLEY,—and the poor, feeble, inflated mover of the Previous Question, RICHARDSON OF WOBURN—while we say, the liberal Democratic party vomited forth such champions of midnight pillage, the Whig party gave to the cause of robbery and impious sacrilege, that profound hypocrite and trickster, WALES OF BOSTON, and his halting, mumbling, and bigoted colleague, LINCOLN. Both parties in that house are seething with the lowest prejudice of the lowest American pot-house, against the Catholics and their institutions, and from a body composed of such materials, what justice is to be expected?"

A RENUNCIATION WITH A VENGEANCE.—We copy the following paragraph from the Boston Recorder. There are men in the world who are so completely under the control of their own partisan feelings as to render them unfit for the office of a minister of the gospel. They should form a sect by themselves, where they can enjoy full liberty to express their opinions, and adopt such resolutions as they please.

"Rev. Wm. Putnam, a member of the Oneida (N. Y.) Presbytery, recently offered in that body a resolution declaring it to be the duty of the Presbytery, not to set apart to the work of the ministry, nor to admit to its communion, either slaveholders or those who justify slavery by giving their influence, in civil or ecclesiastical relations, to sustain slaveholders in office, and in Christian fellowship. Mr. P. explained this wholesale resolution to mean, a refusal of fellowship to any who should vote either the whig or democratic ticket! The Presbytery having unanimously, with the exception of the mover's vote, refused to pass the resolution, Mr. Putnam immediately declared his renunciation of the jurisdiction of the Presbytery church, and declined all further connection with it."

IMITATION.—The Unitarians of Massachusetts and Rhode Island begin to find that their sentiments are gradually falling before the light of truth, and the copious outpourings of the Spirit of God; and they have therefore devised a new method for sustaining a sinking cause. A new paper has lately been established in Boston, for the purpose of galvanizing the lifeless form of Unitarianism. The following letter which appeared in a late number of that paper, really seems to convey the idea that Unitarianism possesses spiritual life.

"I am delighted to communicate for the encouragement of our brethren, the cheering news that reaches us from Newport. There is a general revival in the town, in which the Unitarian Society has been largely blessed. There seems to be that earnestness, sympathy, and prayer for the Spirit, which give promise of a glorious end. There has been an opportunity to declare to the world that our faith possesses inherent life—that it can fully warm and stimulate the soul.

"Under the satisfactory guidance of Br. Silsbee, in the absence of Br. Brooks at Mobile, the society has held many meetings of late of a most interesting character. More and more have been brought to feel the necessity of renewal and a change of life. Bro. Hall went down to preach for them on Wednesday, and he describes the pervading influences to be of the most cheering and animating character. After the regular service, many remained for conference and prayer, and from thirty to forty expressed their desire to add themselves to the church."

Revival in Plainfield, Ct.

PLAINFIELD, March 21, 1843.

BRO. BURR:—I write to inform you that I commenced laboring with this church the second Sabbath in Feb., 1843, from which period a gracious revival of religion has gradually progressed. Last Sabbath I baptized 20—10 males, and 10 females. Most of them are young and influential. Indeed, the church appears to be much revived and encouraged. Our prospects are still very promising.

Yours truly,

JAMES SMITH.

NEW BRITAIN.—The number of persons added to the church by baptism within the past five weeks is forty-one, a majority of them young men. Several more will be baptized next Sabbath, and conversions are still numerous.

Obituary.

Died at the Conn. Lit. Institution, in Suffield, on the 24th inst., Mr. JOHN H. TALLY, a native of Richmond, Va., aged 20. His disease was the quick consumption. During his sickness he exhibited all those superior traits of character which in his more fortunate hours had so warmly endeared him to the circle of his acquaintance. After the decease of our beloved friend, at a meeting of the members of the Institution, the following resolutions were adopted:

Resolved, That in the death of Mr. J. H. Tally the members of the Conn. Lit. Institution have experienced the loss of a beloved associate, in whose integrity and fidelity we could always place an unwavering confidence, and in whose commendable character our warmest affections found a ready response.

Resolved, That in the decease of our departed friend, society has been bereaved of a valuable ornament—literature, of a promising defender—and morality, of a sterling advocate.

Resolved, That we deem the virtues of our late associate, as worthy of our most careful imitation; his Christian career a display of the Christian graces; his friendship an honor to all upon whom it was bestowed, and his memory as deserving to be cherished by every surviving acquaintance.

Resolved, That the proceedings of this meeting be forwarded to the Christian Secretary for publication.

Suffield, March 27, 1843.

Jews in Russia.—The number of Jews in Russia is said to be 2,200,000. The Government is engaged in plans for granting their emancipation, and has in its employ the Grand Rabbi of Riga, whose duty it is to gain all the information he can of their condition necessary to the accomplishment of the plan.

MISSIONARY APPOINTMENT.—The Provisional Committee of the American Baptist Anti-Slavery Society have decided to employ their funds for the support of a missionary in some new field of labor.

WORLD'S CONVENTION.—A second World's Convention is to be held in London about the middle of June next. The expense of a passage from the United States and back, is estimated at from 200 to 300 dollars. There will be, probably, a large delegation from this country.

EPISCOPAL MISSIONS.—During the week ending the 15th inst., the Treasurer received 2,931 dollars for Foreign Missions, and \$2,041 for Domestic missions.

MURDER IN NEW YORK.—A most startling murder was committed in New York on Monday last week, soon after seven o'clock in the evening. Mr. Charles G. Corlies, keeper of bowling alley, was shot in the head near the Carlton House, corner of Broadway and Leonard street. He died in three hours without being able to utter a word. A Mr. and Mrs. Colton were arrested the same evening on suspicion of having been concerned in the murder; but from the evidence before the coroner's inquest we think they will be acquitted, nothing having been elicited to criminate either of them. Colton was under bonds to the amount of 5000 dollars for having attempted to shoot Corlies some two or three weeks since. An illicit intercourse between Corlies and the wife of Colton is said to have been the cause of the difficulties. Colton was the proprietor of a genteel gambling house, and had just separated from his wife for the cause above named. Corlies was seen in conversation with a female a minute or two before the report of the pistol was heard, and it is generally supposed that the murder was committed by her; but who she is remains a mystery.

P. S. The examination before the Coroner was closed on Tuesday evening, having been continued nearly a week, when Colton and his wife were both discharged.

DAGUERRETYPE.—The art of taking portraits, &c. by means of the Daguerreotype, it seems, is not the only use to which this invention has already been applied. Francis B. Ogden, Esq., United States Consul at Bristol, (Eng.) in answer to a letter from Mr. Dayton, of Washington, says:—

"You ask if anything has been recently discovered in relation to the Daguerreotype. I will not attempt to give you the particulars, for, in the last or next number of Silliman's Magazine, you will see in detail, as communicated by a friend of mine in Liverpool. It appears that, at the observatory at Rome, they have succeeded so well in combining the powers of the Telescope and the Daguerreotype, as to produce a perfect map of the heavens. The nebulous clouds are transferred to a sheet of paper, every star composing them, and every shadow as distinct as seen through the best instruments; the precise position of Jupiter and his moons given at any moment of time, and all the phases of the other planets, with the greatest accuracy. My friend, Mr. Taylor, has promised me a sight of some of the pictures, which he says are on a scale that would require a globe of the size of the cupola of St. Paul's to place them in proper proportion."

ELECTION 1ST MONDAY IN APRIL.—The following tickets are to be voted for at the Annual election of State Officers, which takes place on Monday next.

WHIG TICKET.
For Governor—Roger S. Baldwin.
Lieutenant Governor—Reuben Booth.
Treasurer—Jeremiah Brown.
Secretary—Daniel P. Tyler.
Comptroller—Abijah Carrington.

DEMOCRATIC TICKET.
For Governor—Chauncey F. Cleveland.
Lieutenant Governor—William S. Holabird.
Treasurer—Jabez L. White.
Secretary—Noah A. Phelps.
Comptroller—Gideon Welles.

LIBERTY TICKET.
For Governor—Francis Gillette.
Lieutenant Governor—Levi Yale, 2d.
Treasurer—Samuel Deming.
Secretary—John C. Lewis.
Comptroller—Lewis Beers, Jr.

MISSIONARY HERALD.—The Rev. SELAH B. TREAT has been appointed to the editorship of the Missionary Herald, and the Day Spring. Mr. Treat is a native of this city.

VEROT.—The Massachusetts Legislature have refused by a vote of 204 to 73, to take any action on the petition of the Catholics for remuneration for the burnt Convent. They will petition again, we presume.

Gov. MORRIS has appointed Thursday, the 6th day of April, as a day of Fasting and Prayer, in Massachusetts.

HYMN BOOK.—A new hymn book prepared by Rev. Baron Stow and Rev. S. F. Smith, is in press, and will be published some time during the month of May.

Selected Summary.

Great Fire in Boston and Loss of Life.

At 1 o'clock on Saturday morning, a fire broke out in the large brick building, corner of Washington (No. 137.) and School streets, Boston, occupied below as a crockery store by W. & A. H. Sumner, whose stock was destroyed. Owing to the high wind and the cold, it was a long time before the flames could be subdued. The Advertiser states the loss as follows:

"The buildings are owned by Dr. John W. Richmond and James M. Warner, and were insured. The Hamilton is occupied by Franklin Richmond, jewelry and fancy goods store, insured; Luke Whitcomb, boot and shoe store; Amos W. Snow, hat store, insured; Phoenix Bank; Wm. E. Richmond and Walter W. Updike, law offices; Thomas Davis, jeweller, partially insured; Samuel J. Bower, sign painter, not insured; M. Boyce, lapidary, not insured. The entire loss is from \$8,000 to \$10,000."

The next morning an eve-tough fell, and severely hurt three boys and one man, who were looking at the ruins.—One of the boys, named Joseph Stark, was so badly hurt that his recovery was not expected.

FIRES.—The store of Nicholson & Lewis, wholesale dealers in groceries and domestic cottons, at New Haven, Ct., was partially destroyed by fire on Friday morning last.

The Town Hall at Cambridge, Ms., was destroyed by fire on Thursday last. Loss, \$5,000.

EXCITEMENT IN THE AROOSTOOK TERRITORY.—We learn from a statement in the Bangor Whig, that a person named Daniel Savage, was arrested by a British officer on the 11th inst., in the Plantation of Hancock, on the south side of St. John's river, and consequently within the limits of the state of Maine, as defined by the limits of the late treaty. It seems that the event produced a great excitement, and that the citizens assisted by Capt. Webster, commanding the U. S. troops at Fort Kent, turned out to the rescue of the captive. A public meeting was held, and resolutions passed, complaining of the inroad upon the State, and a representation of the case has been sent to the State Legislature.

A mine of the Black Oxide of Manganese has been discovered near Jackson, Mississippi. The ore yields 83 per cent. of the mineral.

A U. S. soldier, under arrest at Detroit, for deserting to the Canada side, and for stealing a horse, hung himself a few days since.

FIRE.—The factory at Thomaston, half a mile west of Brattleboro', Mass., owned by John Birge, and occupied by Messrs. Ripley & Fowler, woolen manufacturers, and by Mr. E. F. Stearns, rule maker, was entirely consumed by fire on Saturday night last. Nothing was saved—not even the books. Mr. Birge was insured \$3000 by Mr. Stearns, \$900 by Ripley & Fowler, no insurance.

WESTWARD HO!—The New Orleans Bee says that about 1000 persons will rendezvous at Fort Leavenworth on the first of May, for the purpose of emigrating to the Oregon Territory.

We understand that Mr. Pratt, a notorious lawyer and office holder in Cincinnati, was so severely cowed on Saturday night, for insulting a lady, as to be unable to walk home.

The dwelling of Mr. Sharpe, near Richmond, Ind., was destroyed by fire on the 11th inst., and a child aged two years burnt to death.

Mr. David Harry, a soldier of the Revolution, died at Hagerstown, Md., on the 8th instant, in the 93d year of his age.

LATER FROM MEXICO.—By the schooner Colorado, Capt. Swan, arrived at New Orleans on the 15th inst., from Tampico, the editors of the Picayune have received dates from that place to the 24th ult. An insurance had been discovered at Tampico about the 20th of February, and twenty of the ringleaders, among them a priest, had been arrested.

SECOND EARTHQUAKE IN THE WEST INDIES.—The Charleston Patriot of Wednesday, the 15th, says:—"We learn from Capt. Smith of the schooner Francis Cannady, arrived this morning, that a second shock of an earthquake was experienced at the north part of Guadalupe on the 3d inst. At the time, the captain of a vessel off the north point of the island stated that it shook his vessel with such severity that it was with difficulty that the crew could keep their feet. A dense cloud of smoke arose from the vicinity of Basseterre, and serious fears were entertained for the safety of that place. It was quite sickly at Point Petre, caused from the offensiveness of the ruins of the town."

SINGULAR FATALITY.—The ship Orion brought only two passengers to this place, and both of them, within the last few days, have met with violent deaths. The first, Francisco Rodolfo, blew out his brains on Sunday last, and the second, Geo. T. Laflin, fell into the river on Monday night, and was killed.—Piscayune.

The town of Whitefield, N. H., has elected to the Legislature, John Burns, Esq., an old Revolutionary soldier, who fought at the battle of Bunker Hill, and who also served during the last war. He will be eighty-eight years old next August.

A woman named Catalina Valmier, died at Havana, on the 5th of February, at the great age of 117 years. She was a native of St. Domingo.

General Jackson was 76 years of age last Wednesday. He still possesses all the faculties of his vigorous mind, with the prospect of a lease for several years, yet.

The Town of Amherst, Mass., contains 2,550 inhabitants, of 400 families; 515 voters, of whom 396 are married, 14 are widowers, and 105 are bachelors. What is remarkable is the literary taste of these good people. There are among them 636 subscribers to newspapers, 265 to periodicals, and 650 to religious publications. The total number of papers received in the town is 8,500, or 21 to each family.

DROWNED.—Littellton Hunt, an old soldier of the Revolution, who served five years, and who was in the battle of Guilford and Eutaw Springs, was drowned on the night of the 12th inst. He lived in Gwinnett co., Georgia, and was found dead in the Apalachee river. It was supposed the horse on which he rode got into deep water and he was drowned. Mr. Hunt was about one hundred and seven years old.

SEDUCTION.—We learn from the Redding (Pa.) Democrat that the Rev. Mr. Griebeler, who was for some time past the pastor of several churches in the upper part of that county, suddenly disappeared a week or two since, having previously borrowed of his neighbors various sums of money. He had not been long absent when the reason of his sudden departure was discovered, and the fact made known, that a servant girl in his family, scarce 14 years of age, was the victim of his licentious passions. Griebeler was a foreign German, about 30 years of age.

The President of the United States has recognized Silas Gore Whitney as Consul of Venezuela, for the part of Boston.

The Legislature of Ohio adjourned on the morning of the 12th inst. They passed 438 laws and joint resolutions, and about two hundred bills were introduced which did not pass.

It is a fact not generally known, that lemon syrup, made from sulphuric acid, is an effective preventive of the disease known as the "painters' cholera."

POSTMASTER AT ALBANY.—Solomon Van Rensselaer has been removed from the post office at Albany, to make room for James D. Wasson.

Cheerfulness is perfectly consistent with piety. Chide not severely, nor punish hastily.

NAUVOO ABOLISHED.—The Illinois Legislature repealed the law creating the Nauvoo Legion military corps. They also repealed the charter of the Mormon city of Nauvoo. The vote in favor of the latter was 22 to 11. Members of the Senate were very free in their expressions of disgust at Mormonism, and, from appearances, we judge that Smith and his dupes will not be supported any longer by special legislation in their favor.

Mr. Cushing has declined being a candidate for a reelection to Congress, while there are three other candidates in the field.

Gen. Andrew Jackson Donelson has been nominated as the Democratic candidate for Congress in the Nashville District.

DUEL.—A meeting took place at New Orleans, on the 11th inst., between Judge Waggaman, a member of the Senate of the State, and formerly of the United States Senate, and Mr. Dennis Prieur, lately mayor of the city, in which the former was severely wounded. The cause of quarrel has been of long standing, and relates to domestic affairs.

On Tuesday night last, the 14th, about 9 P. M. a distinct shock, or shaking of the earth, accompanied by a rumbling noise, much like that of a heavy wagon passing over frozen ground, was observed by many people in Montpelier Vt., and vicinity. It seemed to come in an easterly direction.

We copy the following from the Vicksburg Whig of the 3d inst:—

"The steamer Eden Dale was entirely consumed by fire on Wednesday night last, about 2 o'clock, at our landing. The Eden Dale had been lying here for some time past, and we believe had no freight on board."

Corlies, who was shot the other night, has been a notorious character in various parts of the country, south and west. He was for some time bar-keeper &c. in Columbus, Georgia. In one of the western towns, he drew upon himself so much of the hatred of men like himself, that one time arrangements were made for a regular battle, with a dozen men on a side. The battle however did not take place, but Corlies thought prudent to withdraw. He has enjoyed all the good which could be expected from the course he pursued, and his career has been terminated as he had more than once occasion to apprehend.—Tour. of Com.

Bishop Roberts, the senior Bishop of the Methodist church, at Baltimore, was lying dangerously ill at the last advices.

OFFICIAL REPORT OF THE LOSS OF THE U. S. SHIP CONCORD.—Extract of a letter from Commander Conner, of the U. S. ship John Adams, dated

TABLE BAY, CAPE OF GOOD HOPE, Dec. 25, 1842.

"I regret to inform the Department, that the Portuguese brig Union arrived here a few days since, with the surviving officers and crew of the U. S. Ship Concord—the officers and men under the charge of the first Lieutenant, Mr. Gardner, who has officially communicated to me the loss of the Concord. She was wrecked on a sand bar at the mouth of the river Lorange, in the Portuguese Province of Quillemene. Capt. Boerum, Purser Hart, and James Davis, ordinary seaman, were drowned on the second November, while crossing the bar at Lorange river, in the gale. I have taken five midshipmen, and sixty men on board the John Adams. The remaining officers and crew will proceed to Rio de Janeiro in the Portuguese brig which conveyed them to this place. The Concord, after throwing over her guns, &c., to lighten her, was forced over the bar at high water, with loss of rudder, keel, &c., and otherwise materially injured—though not a complete wreck."

FROM CALIFORNIA AND SANDWICH ISLANDS.—We are indebted to a friend for information from the Pacific, received across the Isthmus of Darien. The dates from California are to the latter part of December. Business was very bad, owing, in a measure, to Commodore Jones's "faux pas" in taking Monterey, and events growing out of the same.

The U. S. frigate United States, arrived at Honolulu on the 5th of December, and remained in port on the 7th, to sail next day for California and Mexico.—Boston Daily Ad.

The German Catholic church, Pittsburg, Pa. numbers 6000 members.

At the late town meeting in Watertown, a vote was passed against giving the town paupers any more rum!

Dr. Bingham, of Cincinnati, says, that 43 orphans in the Asylum of that city, since the Temperance Reformation, have been taken home, and are now provided for by parents who had deserted them in consequence of intemperance. Such facts are worth a thousand arguments in favor of the cause.

Mr. Audubon, the Naturalist, is about to start from Philadelphia, accompanied by a number of young men, to make a tour to the Rocky Mountains, and westward to the Pacific.

Marriages.

In this city, the 28th inst. by Rev. J. S. Eaton, Mr. Milton E. Lyman, of Manchester, and Miss Hannah G. Currier, of this city.

In this city, by Rev. R. R. Raymond, Mr. Daniel M. Deming, to Miss Ann H. McMoren, all of this city.

In Windsor, on the 19th inst. Mr. Henry Keeney, to Miss Grace Griswold, both of this city.

In Columbus, Ohio, on the 12th inst. by Rev. Dr. Hoge, Col. C. J. McNulty, of the House of Representatives of Ohio, to Miss Nancy Converse, of Columbus.

In East Lyme, on the 7th ult. by Rev. T. Wightman, Mr. Charles B. Miner, of Wethersfield, Ill., and Miss Mary G. Smith, of the former place.

Deaths.

In West Hartford, on the 20th inst. Mr. Erasmus Phelps, aged 56.

In Wethersfield, on the 13th inst. Rebecca May, aged 84.

In Barkhamsted, on the 13th inst. Mrs. Mary, wife of Doel. Amos Beecher, aged 67.

In West Hartford, on the 23d inst. Mrs. Thankful Griffin, wife of Timothy Griffin, aged 48.

In Surbridge, Mass. Feb. 8th, Miss Sarah L. Gibbs, aged 20; also, at the same place, March 9th, Milton Gibbs, wife of 17. Both died in the triumph of faith.

In Chester, on Sunday, the 5th inst. Mrs. Rhoda Brooks, wife of Mr. Charles Brooks, aged 73. She united with the First Baptist church in Saybrook, in the year 1803. During her pilgrimage of 40 years she has been a consistent, faithful Christian. When the Chester Baptist church was established, she became one of its members, and continued such till called to give account of her stewardship. For more than 20 of the last years of her life she was confined at home by indisposition; and then, having finished her course, and having suffered according to the will of God, she fell asleep in Jesus, with a joyful hope of awakening in his likeness, to enjoy a glorious immortality and eternal life.

Receipts for the week ending March 30.
John P. White, 175; Rev. Z. Tobey, 200; Sarah Burnham, 100; J. G. Merrow, 600; E. H. Smith, 500; D. Grover, 500; G. O. Bingham, 350; Ansel Coats, 400.

NOTICE.—A meeting of the members of the Executive Committee of the New London Co. and Vicinity Bible Society, hereby notified to be held with the Central Baptist Church, Norwich, on the 2d Tuesday of April, at 10 o'clock, A. M. It is earnestly requested that there should be a general attendance of the pastors of the several churches, of whom this Committee is composed. L. CORVELL, Sec.

Sale of Slips.

The slips in the meeting house of the First Baptist Society, will be sold for one year, by Public Auction, on Tuesday, April 4th. Sales to commence at 10 o'clock precisely.

The regular annual Society's meeting will be held in the conference room on Monday evening the 3d inst.

A. N. CLARK, } Society's
D. TOWNSEND, } Committee.
CHAS. WEEKS, }

NOTICE.—The next regular meeting of the New London Ministerial Conference will be held with Rev. M. G. Clarke, at Norwich, on Tuesday, the 4th of April. As the Boards of the County Missionary Bible Societies meet at the same time, general attendance is desirable.

ROBERT C. MILLA, Sec. pro tem.

NOTICE.—The Board of the Connecticut Baptist Education Society will be called upon to make their quarterly appropriations to the several Beneficiaries the present month; and as the Treasury is nearly empty, it is suggested that the Pastors present the subject before the churches under their charge, without delay, and forward the amount collected to J. W. DRAKE, Treasurer.

Books.—History of the great Reformation of the 16th century, in Germany, Switzerland, &c., by D'Aubigne, President of the Theological School of Geneva, 13th edition, 3 vols. 12 mo. \$1.00. Constant supply by

GURDON ROBINS.

The above work should be in every Sabbath school library, and in every family in our country, and be read by every individual in the United States. In publication, at this crisis, at this very low price, is an important event, for no work is better calculated to lay bare the corruptions of the papal system, and to exhibit the omnipotence of truth in the hands of the Holy Spirit "in causing down vain imaginations, and every thing that exalts itself against the knowledge of God." In reading this work we seem to be led into the midst of the scene described. We hold converse with the heart of Luther, Melancthon, and their coadjutors, and become acquainted with the secret springs of action which impelled them onward. We see clearly that the great reformation was emphatically the work of God, and are inspired with a confidence that the same Almighty and glorious Being who has hitherto defended his ark, will still preserve it against the machinations of Rome and hell.

We are by this work taught the infinite value of the doctrine of free justification by the righteousness of Christ. In short, the work must be read in order to be appreciated.

At a Court of Probate holden at Hartford, within and for the District of Hartford, on the 16th day of March, A. D. 1843.—Present, JOHN RUSSELL, Esq. Judge.

THIS Court doth direct Wm. R. Phelps, Trustee of the estate assigned by Swift & Williams, of Hartford, in said district, for the benefit of their creditors, represented to be insolvent, to give notice to all persons interested in the estate of said insolvents, to appear (if they see cause) before the Court of Probate, to be holden at the Probate Office in said district, on the 24th day of March, inst., at 2 o'clock, P. M., to be heard relative to the appointment of Commissioners on said estate, by posting said order of notice on a public sign post in said town of Hartford, nearest the place where the insolvents last dwelt, and by advertising the same in a newspaper published in Hartford.

Certified from Record.

March 24, 1843. JOHN RUSSELL, Judge.

ASYLUM STREET BOOKSTORE.

BOOKS AT GREATLY REDUCED PRICES.

PILGRIM'S PROGRESS, with Scott's Notes, full bound, gilt back, 12 3/4 cts.

Bound vols. Penny Magazine, 50 cts.

"Saturday Magazine, 25 cts.

Finney's Lectures on Revivals, 37 1/2 cts.

Quarto Bibles, with Apocrypha, 1.90.

Tyler's Astronomy, with Illustrations, 25 cts.

Sports and Amusements for Common Schools, 25 cts.

1834 cts. and a general assortment of Books on the most favorable terms.

Writing Paper \$1 the half ream. Quills at about half the usual price.

Also, Inkstands from 8 cts to \$1.50; Writing Paper, Writing Sand, black, blue, and red ink; a variety of Rulers, Letter Folders, Steel Pens, &c.

March 24. 3-2 J. CHESTER WELLS.

At a Court of Probate holden at Hartford, within and for the District of Suffield, on the 13th day of March, A. D. 1843.—Present, NELAND LOOMIS, Esq. Judge.

ON motion of Milton Hathaway, Executor on the estate of Ralph R. Rising, late of Suffield, within said district, deceased.—This Court doth appoint the 3d day of April next, at 9 o'clock, A. M., at the Probate Office in said district, for the hearing, allowance, and settlement of the Administration Account on said estate.—And doth direct said executor to give public notice to all persons interested in said estate, to appear (if they see cause) before said Court, at said time and place, to be heard thereon, by posting said order of notice on a public sign-post in said town of Suffield, nearest the place where the deceased last dwelt, and by advertising the same in a newspaper printed in Hartford.—Certified from Record.

March 17. 3-1 NELAND LOOMIS, Judge.

NOTICE.—The subscribers have formed a Co-partnership under the firm of D. TOWNSEND, & CO., and will occupy the Store No. 100 State Street.

Poetry.

For the Christian Secretary.

To my Brother M., on his late Conversion.

If joy derived from any objects gained
Be measured by the yearnings of the soul,
With which we seek them, thus measured now
My joy to learn that thou art born again!
Though by wide distance we have been apart,
Yet oft the danger of my brother's course,
Has been the painful topic of my thoughts!
While, with the eye of faith, I saw thee stand
Upon the precipice's crumbling edge,
As underneath thy ported footsteps, rolled
The burning billows of the lake of fire,
Shuddering has filled my spirit as I gazed,
And tears of agony suffused my eyes,
While I have urged my suit on God for thee,
How has my whole soul wrestled, till it seemed
Flesh scarce could bear the struggle! Many a tear
Have I wept o'er thee in those earnest hours!
Oh! at such times how often have I thought,
Might thy conversion thus have been obtained,
I could have given up life, were that the price,
Have lain down cheerful on my dying bed,
Aye! struggled with the martyr for his stake!
God, to those prayers, I trust hast answer given,
Erased the record of thy former sins,
Embraced thee in his everlasting arms,
And stamped his holy image on thy heart.
Praise to His name! O! many are the gifts,
And rich, which heaven through life has heaped on me,
But mid the choicest favors of his hand,
For which I feel to love and bless him most,
Is this new life in which our souls are bound!
What is the friendship which endures till death,
Compared with this which shall endure forever?
Oh! if I'er sit down among the throng,
Who sing and shine within the pearly gates,
This gift will be a choice and glorious theme,
That ne'er can fail, oft as it is recalled,
To touch my spirit into flames of praise!

Remember, brother, thou hast joined the ranks
Of Zion's armies, not for ease or peace!
Fierce is the strife thou hast begun to wage
With self, and Satan, and a wicked world!
Then daily seek the place of secret prayer,
And put the harness of thy warriors on!
On this hand take thy shield, in this thy sword,
And then do battle for the King of kings!
So shalt thou conquer, scattering all thy foes
Before thy face, e'en as the whirlwinds wing
Scatters the dust of summer!

Some are joined
Unto the church, with holy rite and vow,
Who wear a robe of outward decency
O'er frozen hearts! Perchance, the ice, each year,
Like Lapland glaciers, has a sudden thaw,
Sending out noisy and impetuous floods;
But the next month all's hushed! Their hearts
Are frozen as ever! Much they doubt themselves
If they be saints, and others doubt it more!
With those who do acknowledge them as saints,
They are the infidel's great argument
With which he dupes and blinds a thoughtless world,
O! be not one of such! Let love to God
Give to thy heart a never-ceasing warmth;
And be thy zeal a deep, perennial stream
That flows no ebbing! Let thy conduct be
A transcript and a duplicate of Christ's.
Thus with thy life as well as with thy lips,
Thou'lt put the scoffing sceptic to the blush,
And draw men with thee in the narrow way.

Two, brother, of our dear fraternal band,
Have hope of Heaven. Where are the six beside?
Behold them in the broad and beaten road
That leads to ruin! Canst thou bear the thought
That one, of those who formed our little group,
Who in one cradle lay, at one board,
Met at one fireside, at one altar knelt,
Our joys, desires and griefs together blent,
Should, in the judgment of the final day,
Be severed from us for eternity?
But Mercy waits: then with thy parents' life,
And lift, with me, the never-ceasing prayer,
That all that band may be adopted soon,
Into the household of the Lamb of God.
Thus in new brotherhood, fraternal hearts
Shall here be joined; and we shall all at last
Form one unbroken family in heaven!

Newton Theo. Inst., March, 1843. S. W. P.

Miscellaneous.

President Durbin's Visit to Mount Vesuvius.

A friend has furnished us for publication in the Advocate, the following letter from President Durbin, giving an account of his visit to Vesuvius. It was addressed to a gentleman in Philadelphia.—Chr. Adv. and Journal.

My Dear —, Vesuvius is situated in the midst of a plain, bounded on the south-east, east, and north-west by a circle of volcanic mountains, and on the south by the bay which once covered the whole plain. It rises about 3500 feet above the sea, and rests upon a circular base about 10 or 12 miles in diameter, and of course does not appear high. It is not quite regular on the south and west, presenting a low, broad based cone; but upon the north-east, one half of the ancient Somma hangs high upon its side, and lifting up its northern section, fractured, ragged and precipitous, makes the whole mass look like a double-capped mountain, when seen from Naples on the west. It is evident that Somma was the original volcano, and that Vesuvius afterward broke out on the south side of it, and gradually rose above it, having first undermined the half of the crater of Somma, which, falling in, left the north half of it ragged and precipitous, hanging on the side of Vesuvius.

The chasm between the two mountains runs off toward the plain south-east, in the direction of Nola, and northwest in the direction of Naples, and is filling up every year by the sand and ashes drifting into it. On the north-west, they have already raised a high, solid plateau, far up the mountain, on which the hermitage stands, and where the king is now building an observatory on the very verge of the fields of black, scoriated lava.

The under parts of a moving mass of lava are always denser and hotter than the upper, and bear upon their surface the lighter pumice, sand and ashes: and upon cooling, the lower parts are

much more consolidated, even into a hard brown rock ringent, with the metallic matter it contains. But the surface where the lighter materials floated and became fixed, has rather the appearance of scorra, or black cinders, mixed with ashes, which, upon exposure to the elements, rapidly disintegrate and decompose, and thus forms a light, rich soil, which becomes still more obedient and productive upon the addition of vegetable matter, as transported manure, or vegetation grown on the spot. These facts will explain the rapid transition of lava into good soil, the complete separation of the matter of one eruption from another, as mortar between courses of bricks, and the line of elevation where good soil ceases; because, as you ascend, the mountain becomes steeper, and of course, the lighter materials would float down more rapidly, and the thinner strata of mafaliferous lava would cool more quickly, and present a harder surface to the air. The further from the crater, the thicker the stream of ejected matter; for as it becomes cooler in proportion to the distance it runs, it begins to consolidate first below, toward, or in the plain, and offers resistance as a barrier to succeeding floods, cooling as they come, and by their weight forcing into round or sharp ridges the semi-congealed, and somewhat yielding masses, until too much cooled to yield, the irregular ridged masses on the surface break, and mingle with the subsequent streams, and thus are piled up in confusion on the mountain, or down on the plain.

Above the line of soil, the mountain, on the south-east, south and west, is covered with a vast accumulation of black lava, in every form that heavy, slow-moving, melted, semi-congealed and congealed matter could assume under movement, violence and pressure; while on the north-west and north it is covered with a mixed bed of ashes, and black, rough, angular sand, from the size of small shot, to that of pease and filberts, which become larger as you descend from the summit, having rolled down over their finer particles.—This would indicate that the wind blew violently from the south during the great eruptions of 1834 and 1836, and also of 1839, forcing the lighter materials upon Somma; while the melted lava broke down the weaker edges of the crater to the south, south-east and south-west, and flowed toward Portici, Terre del Greco, and the ancient Pompeii. Hence in ascending we kept to the south-west side of the mountain, so as to have the firm, though jagged and broken lava to step upon; but in descending, we went to the north-west, where lay the yielding sand and ashes, through which we waded sometimes up to our knees, while it gave us beneath our tread like a vast pile of corn in descending it.

The crater is about ten miles from the north-west part of Naples, and five from Resina, where we left our carriage and took ponies, from which we dismounted about a mile above the Hermitage. Here we commenced the ascent on foot, and after forty minutes severe climbing over masses of lava, reached the summit.

On arriving at the summit, an uneven, desolate field of sand, stones and sulphureous ashes, lay spread out before us, perhaps two miles in circumference, with a high ridge on the north toward Somma of sand and gravel, with ledges of rock coated with sulphur, and somewhat raised on the south. In various parts of this field the white, hot, sulphureous fumes were rising from crevices, and on the eastern side was an open chasm, so hot as to singe the hair of the guide while he was placing some eggs in it to roast. Two of the gentlemen smoked cigars, which were lighted by paper ignited here, and one other and myself eat the eggs.

In the centre of this field of desolation and buried fire is the crater, about 1000 feet in diameter, and 400 feet deep, regularly formed in the shape of a steep bowl; in the bottom of which is the lower crater, in the shape of a tea-cup inverted with the bottom of the large one, and is convex outside and concave inside, like the upper half of a still with the top off. It is gradually formed on the edges of the abyss left in the bottom of the large crater upon the cessation of an eruption, by the condensation of the fumes of sulphur exhaled from below, mixed with pumice and ashes, rising and contracting as the deposits increase, thus forming a convex exterior, and a concave interior, or ceiling over a well perhaps 200 feet deep, and 50 feet in diameter, and a solid floor that gave back a hollow cavernous sound when stones were thrown down upon it. The mouth of this lower crater is not more than 25 feet diameter, and as I leaned over, and looked down into what might well be called the infernal regions, from the "livid green, tawny brown and ensanguined red" sulphureous coating, I was surprised at the total absence of heat and smoke, and the presence of cold rushing winds, while the upper regions of the large crater, from 200 to 400 feet above me, were emitting white, sulphureous steam from a hundred gaping chasms, generally under the edges of shelving rocks, which bore up the superincumbent sand and ashes. I cannot explain the inactivity and coldness in the very bottoms of the craters, and the activity and heat in the upper parts of the large crater, and on the surface of the smouldering plain around it.

If standing on the margin of the extinct volcano, now occupied by the Alban Lake, near Rome, I had within view more of historic interest than any other spot on earth can present; standing upon the summit of Vesuvius, I commanded a wider and more striking combination of the terrible, the sublime and the beautiful, than can be seen from any other point of view in the world. From the Alban point to the south and west, the Campagna di Roma, "sowed with the ruins of forgotten cities," spread out to Ostia, beyond which the Mediterranean lay like a mirror reflecting the rays of the sun, and through which the Tiber flowed. Here was the scene of the last six books of the *Æneid*, and each remarkable place could be designated; the spot where the river opened before the hero; Larentium, the capital of Latium; the forest in which the scene of Nisus and Euryalus is laid; the country of Turnus, and the field on which he fell, and lost the beautiful Lavinia, and the kingdom of Latium; the site of Lavinium, and the home of Evander. To the west and near at hand were the Fosse Cluclia, where the Horatii and Curiatii fought unto the death, and where subsequently Coriolanus spared Rome at the entreaty of his wife and mother; beyond, Rome smiled like an oasis in the desert, recalling by her presence more than half of the

world's written history; to the north and east rose Soracie, the mountains of Tivoli and Tusculum; close at hand, rising from the eastern margin of the Lake, was *Alba Longa*, so famous in early Roman history; adjoining it, shooting up 3000 feet above the sea, was *Mons Albanus*, whose summit was anciently crowned with the temple of Jupiter Latiaris, in which were the military orations; and beyond, on an elevated plateau, the camp of Hannibal, when he was hovering over Rome, as an eagle ready to stoop upon his prey. To our left, at the edge of the crater, was the emissario, or subterranean canal, by which the Romans drained the lake at the command of the Delphic oracle during the siege of Veii; and immediately behind us were the ruins of Pompey's and Domitian's villas—the vast vaulted fishponds of the former still remain. Here is the spot where one understands the force of *sic transit gloria mundi*.

But standing on *Vesuvius*, directly around you is a scene of violence and desolation, such as one may imagine the world will present when it is well nigh cooled after the fires of the day of judgment. In the distance you have the sublimity of mountain and marine scenery; while the lower regions of the mountain, and the *Campagna Felice*, with their villas, towns, and cities, resting in the bosom of gardens, vineyards, and groves of orange, lemon, citron, and figs, spread out around you, invested with a soft, balmy air and light, which have ever been fatal to virtue. The disclosures of Pompeii, and the recent and present moral condition of Naples, too well attest this fact; while history has not found, in the course of more than 5000 years, one son of *Campagna* proper to place among "the few, the immortal names that were not born to die." Providence refused to produce Cicero and even Tasso within this luxuriant and intoxicating plain, but gave the first birth at Arpinum, and the second at Sorrento, both on the slopes of the sub Apennines. Human nature attains the greatest perfection in the climes where skill, industry and enterprise are necessary to obtain comfort and security; and a truly virtuous, free and patriotic people, in a high state of civilization, have rarely, if ever, been found in a warm, fertile, champaign country.

I have not found the Lazzaroni of Naples such as they are reported to have been thirty or forty years ago. They are ragged, but not naked; they are in the streets, but not idle, or they would be seized by the police, and made to dig or cut stone for the public buildings. They are a tawny, ugly looking race, without manners or modesty, yet not vindictive as at Rome; but even there the Italian has been made to sheath his stiletto, or use it very cautiously, owing to the strong police which patrol the city, in companies of five, during the night.

The whole of Europe is but a vast city, with a civil and military police every where present; which, while it preserves public order, destroys every chance of a move among the people for liberty. Indeed, they do not care much for freedom while they are fed in the south, and feasted with music and dancing in the north of Europe. I have filled my sheet. Adieu.

Yours, J. P. DURBIN.

Mr. Dickens in America.

The following very sensible remarks are from a review of Mr. Dickens' work on America, by the N. Y. Evangelist.

"While among us he seemed to relish a visit to a negro dance in the vilest sections of our city, better than attendance upon the services of our most intelligent congregations. If he was disgusted by the manners of those who thronged around him, let him remember that they constitute that class who most relished his writings. If he was neglected almost universally by the evangelical clergy, let him reflect that those who have been foremost in establishing the institutions of our country, could have but little sympathy with his works or his society; and when again he publishes Notes on America, let him understand that before he can describe the heart and soul, and inward organization of American society, he must make another visit, and move in a widely different circle. It is not in theatres, at balls, negro-dances, and the bar-rooms of hotels, that our substantial citizens collect. He must attend some of those lectures he contemns, some of the Puritan churches which he villifies, and some of those philanthropic assemblages which he has utterly neglected. He must find an introduction to families which never sought his attention, and make himself acquainted with publicans, of whose existence he was entirely unconscious."

Children's Corner.

These Children are Immortal.

The faithful Sunday school teacher has one great object, which is never absent from his mind. It is to conduct his scholars to heaven. He looks around on his class, and thinks thus, "Here are half a dozen children who are to exist for ever and ever. But a little while, and every one of them will be in eternity. Awful thought! Yes, these little creatures, whom I sometimes neglect, and in teaching whom I sometimes grow weary, are immortal. They will, every one, live in heaven or hell."

Here is a consideration which needs only to be pondered, to kindle a fire in every Sunday school, to make every superintendent and teacher alive, and to change the whole face of affairs in all our churches. Let the teacher carry this thought with him to his chamber where he studies, to his closet where he prays, to his house where he visits his pupils, and to the class which he teaches. They are to live forever; and whether "like the angels," or in the lake of fire, depends on their receiving or rejecting that salvation which is now offered to them.

This thought, burning in the teacher's soul, will animate all his actions. It will take away the tedium of the long walk in winter, or of the long hours in school. It will dignify the humblest labor, and spread a holy affection over the dustiest lesson. It will cause his eye to glance on the faces of ragged urchins, with greater interest than the stately shows, when he surveys his marble; for here are minds to be brought into shape, nay, to be made alive.

To save the souls of his class the teacher has in his hand God's own appointed instrument—the Bible. If there were but one in the world, it would be well worth a voyage more perilous than that of Columbus. But the copies are innumerable,

able, and men have learned to undervalue them. O, my brother teacher, take that sacred weapon in your hand—it is the sword of the Spirit. Use it skillfully, use it prayerfully, and by God's blessing, you shall use it successfully. If it is near your own heart, you will be able to apply it forcibly to the hearts of these little ones. Unless you love it beyond all expression, you will explain it but coldly. But if it is in your affectionate meditations every hour, as you walk and as you watch, it will flow naturally from your lips, and your scholars will wonder what new fascination has come over your words. There is an inexpressible power, like that of a charm, in words which flow from a full and loving heart. Such words, even from an unlearned, simple-hearted person, are more often the means of conversion than long and learned discourses.

Look first at your Bible, as the food and portion of your own soul, and then at your scholars, as immortal creatures, needing the same to preserve them from eternal ruin, and you will teach as you never taught before. You will meet these pupils at the bar of final judgment. You have, in a manner, become responsible for them. Do not slight the tremendous obligation. Take each of them by the hand, and lead the wandering lamb to Christ, to be justified by his righteousness, and made holy by his Spirit.—S. S. Jour.

THE MOTHER'S MAGAZINE.—This periodical has just completed its tenth volume. It is not only the first, but decidedly the most popular work of the kind published in this country. The extent of its circulation in the United States, together with the fact of its being reprinted in England, shows the favor with which it has been received both at home and abroad. The assurance of assistance from able pens, afford encouragement to the editors to hope that they shall be able to render the Magazine still more deserving of universal patronage.

While the chief object of the Magazine is to aid mothers in the discharge of their appropriate duties in training their children for usefulness and happiness, it is also designed to embrace and cherish all the endearing relations of the family, and to promote the correct and faithful performance of the duties which result from these relations.

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The Missionary Eclectic.—The design of this work is to popularize Missionary Reading. The Editors receive the Missionary works issued in Great Britain, as well as in this country, and will publish such selections, abstracts, reviews and original articles as they may judge most desirable. The exceedingly low rate at which valueable works are thus afforded will bring them within the reach of the great body of professing Christians, throughout the country. The work has the commendation of clergymen of pastors and other friends of missions, to secure its circulation, is respectfully solicited. It is edited by the Rev. J. A. B. Stone and H. A. Graves. It is issued in quarterly numbers of about 200 royal octavo pages each, on the following terms:

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